

The Converted Catholic

A MONTHLY MAGAZINE

For the instruction of Protestants regarding Romanism and for the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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BISHOP MANUEL FERRANDO, D.D., Director and Editor.

Bishop R. L. Rudolph, M.A., D.D.
Bishop Manuel Ferrando, D.D.

Trustees.

The Rev. D. J. Burrell, D.D., LL.D.
The Rev. Henry Lewis, Ph.D.

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IN ANSWER

"Madam, we miss the train at B."
"But can't you make it, sir?" she gasped.
"Impossible: it leaves at three;
And we are due at quarter past."
"Is there no way? Oh, tell me, then,
"Are you a Christian?" "I am not."
"And are there none among the men
Who run the train?" "No—I forgot,
I think this fellow over here,
Oiling the engine, claims to be."
She threw upon the engineer
A face fair, white with agony.
"Are you a Christian?" "Yes, I am."
"Then, O sir, won't you pray with me
All the long way, that God will stay,
That God will hold the train at B?"
"Twill do no good: it's due at three.
And" "Yes, but God can hold the train;
My dying child is calling me,
And I must see her face again.
Oh, won't you pray?" "I will"—a nod,
Emphatic, as he takes his place.
When Christians grasp the arm of God,
He answers from His holy place,
Out from the station swept the train
On time: swept on past wood and lea:
The engineer, with cheeks aflame,
Prayed, "O Lord, hold the train at B!"
Then flung the throttle wide, and like
Some giant monster of the plain,
With panting sides and mighty strides,
Past hill and valley swept the train.
A half, a minute, two are gained;
Along those burnished lines of steel
His glances leap, each nerve is strained,
And still he prays with fervent zeal.
Heart, hand and brain with one accord
Work while his prayer ascends to Heaven,
"Just hold the train eight minutes, Lord,
"And I'll make up the other seven."
With rush and roar through meadow lands,
Past cottage homes and green hillsides,
The panting thing obeys his hands
And speeds along with giant strides.

They say a hot box had delayed
That train a little while, but He
Who listened while His children prayed,
In answer, held the train at B.

—Selected.

The Converted Catholic

"When thou art converted, strengthen thy brethren."—Luke 22: 32.

Vol. XXXII

JANUARY, 1915

No. 1

EDITORIAL NOTES

"The Lord is my Shepherd, I shall not want."—Psalm 23.

"I am the Good Shepherd. . . . My sheep hear My voice, and I know them, and they follow Me."—John 10.

In our missionary experience we have found that the promises of the Bible are a stumbling-block and source of unbelief to many. "The Word of God," they say, "promises such and such a thing, and the promise is not fulfilled. God promises to answer prayer, yet I pray to Him and do not receive an answer. He tells us that He cares for us, that we shall not lack any good thing, yet we are obliged to face misery and privation."

And now, in these terrible times of war, men are asking, "How is it that the Almighty answers not the united prayers of thousands of His children for peace? Is His ear heavy that He cannot hear? Is His arm shortened that He cannot save?" What does it mean?

The trouble lies in this, that in our selfishness we claim the fulfilment of the promises, without ourselves trying to fulfil the conditions.

Jesus said that whatsoever we should ask of the Father would be given us; but how clearly He stated the condition!

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." If we are in harmony with Him, our petitions will be granted. If our wills are one with His, we can never ask amiss.

Again, Jesus tells us not to "take thought," because our Heavenly Father careth for us, but He also says, "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

If we look for a moment with unprejudiced eyes upon our

prayers, we shall find that almost invariably the subject and the object of them are—ourselves; so, if we do not receive an answer to them, the Bible still holds true, for only those who seek *first* the Kingdom of God and His righteousness may claim the promises.

Our first text is one of the most comforting of the Bible promises, and before we deny or doubt its veracity we ought to ask ourselves: "Is the Lord really my Shepherd? Do I hold Him supreme in my aims, thoughts and desires? Does He in reality guide my steps, and do I follow where He leads? Is it not true that many times I attempt to be my own shepherd, and, heedless of His warning, am led by my own inclinations or passions?" We may believe that we love Him and serve Him, but if prayerfully we put these questions to ourselves we may find that we desire to fulfil His commands only when they coincide with our own wishes, and that while we give Him the title of Shepherd we want to choose the place and the way for Him to exercise His office. The result of this will be our text expressed conditionally or negatively, and is a confirmation of it: "If the Lord be not my Shepherd, I shall want," or, "I want, because the Lord is not my Shepherd."

Jesus gave us a wonderful illumination of the Shepherd Psalm in the Shepherd chapter, John 10. He calls Himself, in words of tender and beautiful imagery, the Good Shepherd, and gives us signs whereby we may know if we are His sheep. "He goeth before them, and the sheep follow Him, for they know His voice. And a stranger they will not follow, . . . for they know not the voice of strangers." Again He repeats: "My sheep know My voice, and I know them, and they follow Me." These, then, are the conditions required.

If, as Isaiah laments, "All we, like sheep, have gone astray; we have turned every one to his own way," we must not expect that the Shepherd can keep us from "want"—that dreadful lack of all things which He alone can supply. In the life of nations as well as individuals this holds true. If Governments and peoples have failed to listen to the voice of the Prince of Peace, and to follow in the footsteps of the Great Shepherd of the sheep, they cannot blame Him for the difficulties and dangers in which they find themselves. They have failed to "acknowledge Him

in all their ways," and by so doing they have prevented Him from "directing their paths."

Only those who follow Him closely and listen to His voice will surely be led through green pastures and beside still waters, and will be protected and comforted by His rod and staff, even though they pass through the valley of the shadow of death.

Yet His love is ever reaching out to those who, following the devices and desires of their own heart, have strayed far from Him. For He came to our earth "to seek and to save that which was lost."

Let us look to ourselves that we stray not from His care, and let us, in His name, hold out hands of love and helpfulness to those who are lost and groping in the night, and in their bewilderment follow the voices of strangers, that through us they, too, may be brought into the warmth and light of His presence, and there may be one fold and one Shepherd.

Why Does Rome Always Try To Disguise Herself in "Sheep's Clothing"?

It has been Rome's great aim for many years to re-establish the diplomatic relations broken off by the Reformation. During the reign of Pius IX., several secret commissions were sent to England to this end, and the authorities of the Vatican declared through the Secretary of State, Antonelli, that should this be brought about, the Church would be able to crush any Italian movement against her integrity. Even the Spanish Government had denied its help to the papal cause for fear of England, and this fear would be removed should England give the Vatican such recognition. Leo XIII. made renewed efforts toward the accomplishment of this purpose, sending, on several occasions, secret emissaries both to State and Church in England. Vives was made cardinal in reward for his good services in catholicizing the Ritualist party, although his apparent success resulted in failure through his own lack of diplomacy in not keeping his word!

Rome, ready to grasp every opportunity for her own ends, has again put forth her efforts, and this time has succeeded, but under the guise of an incident of the present war, in order to

deceive the English public. For as we read in the English press of all political and religious colors and persuasions, the public is under the delusion that the new British Embassy to the Vatican is a temporary arrangement made on account of the war. Even the more wide-awake papers that have issued protest have done so under this impression, their protest being that, even though temporary, such an Embassy is unconstitutional.

But now that the thing is an accomplished fact, no further secrecy, apparently, is required, and the disguise is thrown off boldly, as we see in the official organ of the Vatican, "Rome," for December, which we quote as follows:

Rome, Dec. 12, 1914, page 63.—"To-day (Friday) the 'Osservatore Romano' publishes this official note: 'His Excellency Sir Edward Grey, Minister of Foreign Affairs of England, has officially addressed His Eminence the Cardinal Secretary of State, asking the acceptance of the Holy Father for the appointment of Sir Henry Howard as Envoy Extraordinary and Minister Plenipotentiary of His Britannic Majesty to the Holy See. His Eminence hastened to reply that this nomination was very acceptable to His Holiness.' This may be taken as a very happy augury for the beginning of the new pontificate. . . . The British Government has on several special occasions since 1870 sent an Envoy Extraordinary to the Holy See—the Duke of Norfolk in 1887, Sir Linthon Simmonds in 1889, the Earl of Denbigh in 1903, but their respective missions were temporary and not very important. The nomination of Sir Henry Howard, a Catholic of the great Howard family and a diplomat of world-wide experience and well-known tact, is a very different matter. It means that the British Government realizes, at this moment of great crisis, the immense moral influence of the Holy See in the affairs of the world and the necessity of being in constant touch with it. At the last consistory he acted as *Gentiluomo* to His Eminence Cardinal Gasquet." This outcome and the statement of the "Tablet," the official organ of the papacy in England, in its issue of November 28th, that says, "Sir Henry Howard has been appointed to go on a special mission from the British Government to the Holy See," and the official announcement given to the press in England that "the King has approved the appointment

of Sir Henry Howard, K.C.B., K.C.M.C., Envoy Extraordinary and Minister Plenipotentiary, with a view to his proceeding on an official mission to the pope," looks as if the fathers of the country and the spiritual Father had combined to deceive the people.

Church and State

The outcome of New York's last political campaign which terminated in the defeat of the Roman candidate, Glynn, and the installation of Mr. Whitman as Governor of the Empire State, has a great significance in the political life of this country. We venture to say that greater activity has never been displayed by the Roman Church, and this makes its defeat the more significant. The daily press, with few exceptions, was at the service of Rome's representatives and every possible means was taken to assure their triumph. Using as a pretext some candid questions which the Guardians of Liberty submitted to their candidate, they dragged into the campaign the "religious issue," and Protestants and patriotic organizations were insulted as "bigots." We dare say that in no former campaign has the Roman Church been more sure of triumph. But this time the truth has been forcibly impressed upon it that public sentiment has been aroused to stand for the fundamental principles of our Republic, and that it has been too hasty in its estimation of its own strength.

Although the campaign is over, and the power of Rome has received a set-back for the time being, we know the Roman Church too well to believe for an instant that it will retire from the field. On the contrary, it will but gather its forces for fresh effort. It is our duty, therefore, to call the attention of the public to some issues of vital importance. One of these is the question of the separation of Church and State.

The first question the Guardians of Liberty submitted to Mr. Glynn, during the campaign, was the following: "Do you believe in the absolute separation of Church and State?" To which he emphatically replied: "I do. No man who understands the principles upon which this Republic was founded can tolerate the suggestion of interference in the affairs of Government by any sect or creed."

To the average American who accepted Mr. Glynn's words on

their face value, it appeared that his answer was either a manifesto against the Roman Church or a proof that her principles and policy were grossly misinterpreted by her enemies. Very few realized that the words of Mr. Glynn might have been dictated by a Jesuit, and represent the real attitude of his Church in that respect, and in our opinion this attitude is one of the principal evils which confronts us as a nation at the moment.

For the sake of those who are not fully acquainted with the Roman Church and who regard the idea of the separation of Church and State as a breaking away from the domination and interference of the Church in the affairs of civil Government, as has been the case in France and Portugal, let me say that there is a big difference between those countries and the United States. There the Church punished by excommunication any attempt at separation. It was able to do this because it had been placed by the State itself in a position superior to the State, and a violent effort was required to obtain freedom from such supremacy.

In Europe they have long been fighting against the Church's power, which rendered Governments incapable of progress, because any law which interfered with the Church was contested by the Church. In Spain, for instance, a priest who leaves the Church has to go out of the country if he wishes to marry. There his children cannot be legitimized, nor can they inherit his property. The exercise of such despotic power in civil affairs is what brought about opposition and final separation in France and Portugal.

But in this country the case is entirely different. As the Church lacks the power of a recognized supremacy such as she once had in Europe, and as, because of the principles of the Republic, she can hardly hope ever to attain such supremacy, she wishes to gain her object, power, by making herself independent of the restrictions of civil law. The "Princes of the Church" are exerting all their influence upon our politicians with no other end in view, and in many cases they have practically obtained the enjoyment of such "separation" by means of "pull," if not legally. Of course Mr. Glynn, as a good son of the Church, must believe in the absolute separation of Church and State in this country, *and in this sense.*

Here we may observe a truly Jesuitical "mental reservation," which is calculated to mislead any straightforward non-Roman Catholic citizen, as well as the average lay Catholic.

Mr. Glynn believes, in plain language, that the State should authorize the Church to attend to its own affairs. A priest is accused of crime; let the Church try him, punish or acquit him. Let the Church make its own laws and regulations. In short, let it be an independent principality within the State, governed by itself alone. This, as we have said, is the aspiration of the Vatican, and to this end all Roman Catholic efforts in this country are directed. If the Church cannot openly control the State, at least let it be free from control by the State; or, to quote the Syllabus of Pius IX.: "The Church has the right to exercise its authority, without having any limit set to it by the civil power."

This is the true meaning of Mr. Glynn's apparently straight answer to the straight question of the Guardians of Liberty. He adds: "No man who understands the principles upon which this Republic was founded can tolerate the suggestion of interference in the affairs of Government by any sect or creed." This is Jesuitical language. In the opinion of Jesuits, the principles this Republic was founded upon are atheistic. But apart from that, in canon law, the Church *PAR EXCELLENCE*, the *only Church*, is Rome; every other is a "sect," not even deserving the name of "creed," as it is held that he who changes his belief does not truly believe. By "creeds" are understood "schisms." The Church has assumed the title of *Magistra Mundi*—Teacher of the World. In Mr. Glynn's affirmation that he would not tolerate the interference of any sect or creed in State affairs, he does not, therefore, include the Church of Rome, which no good Catholic could consider as a "sect" or "creed" without incurring excommunication.

In other words, Glynn's answer to the Guardians of Liberty means: "No Protestant sect shall be allowed to interfere in any way in the affairs of civil Government, and the State shall in no way interfere with the independent principality called the Church of Rome."

This is actually what the separation of Church and State in America means according to Rome.

That a step toward its accomplishment has been taken by the former pope can readily be seen by any one who considers the true meaning of the *Ne temere* decree, annulling the marriage of a Roman Catholic to a Protestant, unless such marriage has been performed by a priest, and the *Motu proprio*, declaring the immunity of clerics, threatening with excommunication reserved to the pope any Catholic who shall dare to denounce a cleric to the civil authorities.

It is for those who have the welfare of their country at heart to consider seriously this vital question and unite in concerted effort to prevent the carrying out of Rome's well-laid plot, all over the land, as they so successfully prevented it in New York's last campaign.

To Correspondents

The past two months have brought to our office a great volume of letters in the renewal of subscriptions. Many of our friends write us messages of cheer and of blessing which we greatly appreciate. Many ask us questions and urge immediate reply. To all we must say it is impossible to reply promptly to correspondence at such a time. Payments of subscription are sufficiently acknowledged in the change of date on your address label on the wrapper of the magazine. Book orders are acknowledged in the sending of the books. Sometimes a few days' delay must command your patience, for some books, not in stock, must be ordered from a long distance. Other letters will receive reply in their order of importance when we have time to give them the needed attention. We ask your indulgence and patience.

Renewals. Hundreds of subscriptions expire in December and January. Many are renewed promptly, for which we thank the renewers. Many others are long delayed, while we greatly need the money to meet our bills. If you are interested in this great missionary work, if you really have a heart for it, will you not now kindly renew your subscription promptly, or pay up all, or as much as you can of your arrearage, if you are in debt to us, immediately, to enable us to meet pressing bills?

AMERICA'S REPRESENTATIVE TO THE PAPAL STATES

BY C. E. HOLMES.

It is probably not generally known that for over twenty years our Government had a legally appointed representative to the Papal States. As stated in Moore's "Digest of International Law," "At one time the United States maintained diplomatic relations with the Papal States, which continued up to the time of the loss of the temporal power of the papacy [1870]."—Vol. I, pages 130, 131.

In his annual message to Congress, December, 1847, President James K. Polk said:

"The Secretary of State has submitted an estimate to defray the expense of opening diplomatic relations with the Papal States."—Congressional Globe, Dec. 7, 1847.

Not long after, we find these interesting joint resolutions introduced into Congress by Representative Murphy:

"*Resolved* (the Senate concurring herein), That Congress regards the enlightened policy of the sovereign pontiff of Rome in extending to his people toleration of political opinion, a liberal press and constitutional guaranties, and in removing religious disabilities, as demanding its admiration, inasmuch as such measures are founded upon principles cherished by the people of the United States as the true basis of popular liberty, and because they are a voluntary and peaceful tribute to right, unstained by blood, unbought by human suffering, and equally worthy of a high religious functionary and a wise temporal sovereignty.

"*Resolved* (the Senate concurring herein), That, in view of these interesting events, a country to which the people of the United States are indebted not only for many of the arts which adorn life, but for many of the political institutions which they enjoy, it is expedient that diplomatic relations be opened by this Government with the Papal States, and that Congress concur with the President in his late message in regard thereto.

"*Resolved* (the Senate concurring herewith), That the President be requested to transmit a copy of these resolutions to Pope Pius IX."—Id., Dec. 20, 1847.

The reasons for opening diplomatic relations with the pope of Rome, as set forth in these resolutions, were zealously assailed. I was not able to find where these resolutions were brought up for consideration; but in the Deficiency Appropriation Bill, introduced into the House Jan. 29, 1848, I note, among other items, a proposal to establish a legation in Rome.

A lively debate ensued over this question; but the deficiency bill finally passed the House, containing these two provisions:

"For outfits of *chargés d'affaires* to Naples,, the Papal States, and the republics of Bolivia, Guatemala and Ecuador, \$22,500.

"For one quarter's salary to each of the *chargés d'affaires* to Papal States, Bolivia, Guatemala and Ecuador, \$4,500."—Id., March 8, 1848.

I give a few extracts from a speech made in the House when this matter was being considered:

Representative Levin: "We are told that Pius IX. is a reformer. Indeed! In what sense is he a reformer? Has he divested himself of any of his absolute prerogatives? Has he cast off his claims to infallibility? Has he cast aside his triple crown? . . . Has he become a republican? Does he acknowledge the inherent equality of mankind? . . .

"He has made no fundamental alteration in the papal system. The edifice remains entire; it is supported by the same Gothic columns of medieval ignorance and superstition. . . .

"No pope can be a reformer, in the true sense of that term. He cannot give the people the rights they are entitled to, because from that moment he would cease to be pope, and the people, ceasing to be slaves, would become sovereign. Pius never can do what would entitle him to American approbation. . . .

"This country seems destined to be the grand theatre of Roman Catholic power—not American papistry, but the papistry of Rome; of the Old World; of Austria and of the pope. Shall we grow wise in time, or shall we surrender up our rights without resistance?

"I tell you, and I tell the nation (for there is yet time to save it), that the propagandists of Europe are colonizing this country; that the foreign population is being dexterously located,

not only with the view to holding the balance of power in certain States, but with reference to the organization of new ones, under the peculiar influence of the Jesuits.

"The combination of despotism—the despotism of Church and State power—must be counteracted by combinations of freeman, under the sacred guaranty of the Constitution, which makes resistance virtue, and stamps the denunciations of the 'unholy and revolting alliance' with the sublimest attributes of patriotism and benevolence.

"Sir, we do *protest* against this religious link between our free Republic and the papal throne—a throne unlike all others, built upon power, spiritual and temporal, political and religious—a throne which makes man a slave and transforms kings into fiends, priests into tormentors, a people into drones, a country into a desert—a throne which extinguishes the fire on the altar of domestic love, in a form peculiar, fatal, revolting; snatching its votaries away from the homage of nature to the cold convent, the repulsive abbey, the gloomy cell of the anchorite, the horrid dungeon of the Inquisition and the demoralizing edict of celibacy; stirring up sedition, rebellion and civil war, as the only means of extending a power which reason revolts from and persuasion fails to diffuse, which mankind has resisted in every age, at the peril and under the penalty of the cannon's mouth, the edge of the sword, the fire of the fagot, the torments of the stake and the tortures of the rack."—Id., March 2, 1848.

These appropriations for the establishment and maintenance of a mission to Rome passed the Senate March 21, 1848. I give below a few paragraphs from the debate in the Senate regarding this question:

Senator Badger: "We all know that it is one of the claims put forth by the sovereign pontiff that he was constituted 'prince over all nations and kings'—'he plucks up, pulls down, destroys, plants and builds,' at his sovereign leisure—exercising, in short, all those powers claimed by Pope Pius V., in his famous bull of excommunication. We know that the Church, of which the pope is the head, never changes.

"It seems to me that when this matter comes to be carefully considered, it must be regarded as simply a mission from this

country to the first bishop of the world; because it is only as an ecclesiastic that the sovereign pontiff exercises temporal authority."—Id., March 21, 1848.

Senator Mangum: "Of all the great principles which lie at the foundation of our free institutions, I believe that there is none more conservative and more essential to the security of those institutions than the principles of universal toleration and equality of all the Churches, each being left to the voluntary support of its own members. History has taught us that whenever the Church becomes connected with the State—without any imputation on the principles of religion itself—corruption and abuse of power are the result."—Id., March 20, 1848.

About a week after the passage of this bill, President Polk sent his appointment of a representative to the Papal States to the Senate for its approval: "I nominate Joshua L. Martin, [afterward corrected to Jacob L. Martin], now secretary of the legation of the United States at Paris, to be *chargé d'affaires* of the United States to the Papal States."—"Executive Journals," vol. VII, page 538.

In giving Mr. Martin instructions (April 5, 1848) regarding his relations to the Pope, the State Department said:

"There is one consideration which you ought always to keep in view in your intercourse with the papal authorities. Most, if not all, the Governments which have diplomatic representatives at Rome are connected with the pope as the head of the Catholic Church. In this respect the Government of the United States occupies an entirely different position. It possesses no power whatever over the question of religion. All denominations of Christians stand on the same footing in this country; and every man enjoys the inestimable rights of worshiping his God according to the dictates of his own conscience. Your efforts, therefore, will be devoted exclusively to the cultivation of the most friendly civil relations with the papal Government, and to the extension of the commerce between the two countries. You will carefully avoid even the appearance of interfering in ecclesiastical questions, whether these relate to the United States or to any other portion of the world. It might be proper, should you deem it advisable, to make these views known, on some suitable

occasion, to the papal Government, so that there may be no mistake or misunderstanding on this subject."—Moore's "Digest of International Law," pages 130, 131.

After his appointment, the *chargé d'affaires* had considerable difficulty in presenting his papers of credence. The pope's subjects seemed to have failed to appreciate his reforms (?), and kept the States in such a turmoil that our first representative, and also his successors, had trouble in finding the person who could properly receive his papers. Instructions on this point were also given by the State Department to Mr. Cass, Jr., who, owing to the death of Mr. Martin the next year, was nominated by the President, and confirmed by the Senate after a debate conducted on three different days.

"Shortly after these instructions were given, a revolution occurred at Rome, and the Government of the pope was displaced. The Government of the United States, however, considering 'the speedy restoration of the pope highly probable, if not absolutely certain,' instructed its *chargé d'affaires*, while proceeding immediately to Rome and gathering all the information obtainable, to withhold his letter of credence till he should receive specific directions as to the minister of foreign affairs to whom it should be delivered. [See Mr. Buchanan to Mr. Cass, Feb. 16, 1849. MS. Inst. Papal States, I, 11.]

"Subsequently, the situation having apparently become 'more and more complicated and entangled,' it was left to his discretion, in order to avoid any unnecessary delay, to present his letter of credence to the minister of foreign affairs of the provisional Government, or to withhold it some time longer."—Ib.

In 1856 the President, Franklin Pierce, sought to raise Mr. Cass to the position of "envoy extraordinary and minister plenipotentiary to the pontifical States." But a few months after he submitted this nomination to the Senate, he withdrew it. See "Executive Journals," volume X. A speech made in the House about this time, by Mr. Whitney, contains some strong statements, which are worthy of reproduction. A few extracts are appended:

"The elements of freedom are not in the spirit of Roman Catholicism. One more text from the living witness of our own day. So prolific are the unwritten pages of the present, that it

is needless to look back into the centuries of the past. 'Freedom of conscience,' says Pio Nono, 'is an absurd and dangerous maxim,' and 'the liberty of the press is that fatal license of which we cannot entertain too great a horror.' . . . Mr. Brownson, the editor of the Roman Catholic 'Review,' tells us: 'The pope is the proper authority to decide whether the Constitution of this country is or is not repugnant to the laws of God!' *Ergo*, the pope is the proper authority to determine whether his subjects in this country shall obey that Constitution or not. I say that the papal power—I speak of the hierarchy—is hostile in all its elements to what we understand as civil and religious liberty, and, therefore, as a politico-religious element it ought not to be encouraged. . . .

"A Romish paper, called the 'Rambler,' tells us that 'Religious liberty in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion.'"

"A word now as to the statesmen of America, on the estimation in which their political morality is held by the teachers and oracles of the Romish party in the United States. I read for their edification from the Boston 'Pilot':

"'No human fact is more certain than that the politicians will hereafter court the Catholic vote.'

"The 'Freeman's Journal' is no less indelicate in its portraiture of their character. That paper says:

"'Year by year the Irish are becoming more powerful in America. At length the propitious moment will come—some accidental, sudden collision, and a *presidential campaign close at hand* [*italics his*]. We will then use the very *profligacy of our politicians for our purposes*. They will want to *buy* the Irish vote, and we will tell them for how much they can buy it in a lump from Maine to California.'"—Congressional Globe, July 28, 1856.

The warning of Congressman Whitney was none too soon. Without doubt, the political affairs of the present time are influenced by the Church of Rome to a large degree.

Tacoma Park, D. C.

LETTER TO CARDINAL GIBBONS

XXXIV.

Dear Cardinal:

Although I had almost decided to discontinue my letters to you, recent events have changed my mind, and I have resolved to favor you once more.

I feel moved to write of the policy of the new pope, and to no one could I better address my remarks than to yourself. His policy is going to be something entirely new to you, and charity obliges me not to leave you in ignorance of it.

To quote the magazine "Rome," published in the Eternal City, "under the eaves of the Vatican," in its issue for December 12, 1914, p. 62, col. 2: "The story is told that a foreign cardinal, who arrived too late for the conclave, asked, 'Who is elected?' and being told, exclaimed, 'Cardinal Della Chiesa? Who is he?' But he must have been a very foreign Cardinal indeed!"

Now, sir, as you were the only foreign cardinal who was late for the conclave, I suppose the above story refers to you, and that confirms me in my opinion that you know very little of the state of affairs within your own Church. There was a time when you were greatly praised and flattered, but believe me, Cardinal, all those demonstrations were directed not so much toward yourself as toward the American gold at your disposal. To-day that gold comes in from other sources, and, as has always been the way of the Vatican, flattery follows the purse, while virtue, merit and justice are relegated to the background, mocked or forgotten.

In order to keep you better informed as to the present policy of your Church than you seem to be, I address this letter to you, in all truth, love and charity, and I dare say, my dear Cardinal, that when in the presence of God you will see things as they are and can estimate their real value, you will know that you have not had a sincerer friend in this world than I. You have felt, as I am convinced every one of us who has been subject to Rome's tyranny has felt with bitterness, that love and sincerity are scarcely to be found from the pope down to the last priest. The old saying about monks: "They meet together without knowing each other; they live together without loving one another, and

they die without weeping one for the other," is as true to-day as ever. So it is of the utmost importance to turn one's face away from these, and look to our faithful Friend, Jesus, whose name is exploited by the authorities of the Vatican, but whose words and virtues are in reality rejected and forgotten by these very ones who call themselves His followers, although their ways are so entirely opposed to His ways. As even a pope, when he dies, is forgotten and all the army of his flatterers side with his successor, though formerly he may have been their mortal enemy, the same treatment may you expect from those who have flattered you up to this time.

Pius X. had many admirers while he held his power. In his time no other virtue was required of a man in order to secure for himself a high position than the surpassing virtue of fidelity to the pope. Now he is dead, and even his *faithful secretary* goes over to the other side and joins what was before, to him, "the enemies' camp," in order to keep his post as Vicar of Rome, so that he may be able to prepare the way for future attempts to reach the goal of his ambition. "Rome" was one of Pope Pius X.'s most flattering upholders, a weekly published at his expense and which acquired its popularity and patronage through him. In its pages, during Pius' reign, we have seen those who are to-day in power slightly, almost contemptuously, mentioned, but now that Pius is no more, this is what we read concerning him (p. 62): "The visitor walking through St. Peter's pauses to admire the heroic tombs of popes who have ruled the Church of God. That one is of a Gregory, that other of a Paul, this one of a Leo, this one of a Pius. . . . The one essential thing they tell you is that the popes whose ashes they cover are all equally dead—it is a negligible trifle that one has been dead only four months, and another a thousand years. Of course, it would be quite untrue to say that Pius X. is already forgotten, . . . but it is equally true that he has become one of those pontiffs who have reigned and who have died." And "Rome" ought to have added: "One of these pontiffs who, having ceased to wield their power, appear to have no further claim upon the fidelity of their friends."

This is the way, Cardinal, of the world in general, and of the Vatican in particular; so it does not pay to follow either of them

to the detriment of our souls' welfare. Pius X, whose virtues have been extolled to the point of exaggeration, is now in danger of having them completely lost sight of, and it is most probable that his memory will pass down to posterity as that of a fanatic and a man unqualified for his position as pope. And all who continue to follow his policy will be disregarded by the Church or will suffer for it.

As you have been so faithful to the last administration, you also are in danger of being advised that your antiquated policy is not looked upon with favor by the Church; that the old theologies from which you compiled your book are no longer to be relied upon; and you will find that even your priests will laugh at your orders and say: "Oh, that's only Cardinal Gibbons' antiquated way!" To avert many bitter disillusionments, all the keener for a man of your age and education, I am writing this letter, and, believe me, in this, as in all my writings, though I lay no claim to infallibility, I say what I believe to be absolutely true. I have become so fully convinced that prejudice is the universal disease of authors, and am so tired and sick at heart at seeing how totally men of ability, in their mental efforts, have disregarded the cause of truth and of the enlightenment of humanity, that nothing would please me better than for any man to prove me false in my statements and tell me so frankly, that I might correct them while I live.

With this disposition, Cardinal, I am going to tell you who Benedict XV. is, and what he means in his encyclical.

I do not believe that the new pope is so much of a diplomat as your papers would have us believe. He was trained in a good school, but since he became a priest he has always been led by others, and has never had an opportunity to show what he is able to do alone. It was not he who was elected to be the real pope. He did not expect it. He was willing to assume the name and let Cardinal Ferrata actually reign. In a word, he has shown himself to be the most faithful servant, but has so far had no opportunity to act as master of his house. He must have felt very keenly the sudden death of Cardinal Ferrata, and I am afraid that, if he had had any premonition of it, he would not have consented to be made pope. Della Chiesa, to do him jus-

tice, has been true to his benefactors all his life. Merry del Val, Vives and all their *camarilla* owed everything to Cardinal Rampolla and Ferrata, but they left them and became their enemies as soon as they lost their power; or, to be more strictly truthful, this *camarilla* had much to do with their downfall. Only Della Chiesa remained faithful in defiance of them all, and they could not tempt him to leave his position. It gives me pleasure to recognize this quality of faithfulness, or tenacity of purpose, whichever it be, in the new pope, and it will be a pity if we have to apply to him the old saying, "*Honores mutant mores*," but I very much fear that he will not prove to be an exception to this rule, because he is not free. All depends on the power he is able to exercise in controlling the election of the General of the Jesuits. His policy of postponing this election on account of the war is an excellent one for him. This *interregnum* may afford him the opportunity of making some friends among the electors. I am afraid that his so openly favoring the Benedictines will work much against him. Nevertheless, he has already gained one point. The Jesuits planned to have the conclave in Spain. They wanted to be free of any pressure which might come from the Vatican, which would restrict their action. The pope has been firm on this point, and although he was obliged to compromise by granting permission for the conclave to be held sooner than he would wish, it is to be held in Rome, and the pope must be informed of the progress of the election each time a ballot is cast, and will exercise his right of veto in case he disapproves of any candidate.

The result of this election has so great a bearing upon the pontificate that it justifies us in saying the pope's freedom depends on the influence he is able to gain among the electors. He can hardly expect to be regarded with favor by the Jesuits, and we fear that the next general will be a man of such strong character that he will be equal to the task of opposing the pope.

For those who are able to read between the lines, Pope Benedict's policy has been already outlined in his first Encyclical, and the direction his activities are to take has been already set forth. And this especially is what I want to bring to your attention.

It will tend to a better understanding of what I wish to say, to take a glance at internal conditions in your Church just at the time Benedict XV. was elected. "Rome" gives us a good picture of it, which will have more weight with our readers than anything we could say, as it comes from the Vatican. We might add here that "Rome" is both unjust and hypocritical in keeping itself out of the ranks of those papers it now condemns. For if we refer to the back numbers of this periodical we can easily prove that not only was "Rome" one of them, but it boasted of being the standard-bearer of the *intransigents* or conservative party, which it now repudiates, and the first admirer of the late administration.

Here is what "Rome" has to say in its issue for December 19, 1914:

"The papers here announced the other day the death of the 'Labaro,' of Milan. It was a small thing always, and it will hardly be missed from the field of Catholic journalism even in Italy, and yet its demise is significant of a new state of things. Those who have read the Holy Father's first Encyclical (and everybody should read it) will have noted the Pope's reference to bitter controversies among some Catholics in various countries of Europe during the closing years of the late pontificate. One of the features of these controversies was the appearance of numerous papers and reviews in Italy, France, Austria, Germany, Switzerland, which set themselves up as the only genuine exponents of orthodoxy."

Here we want to note that all the above papers were started under the patronage and with the blessing of the late pope, and we shall have opportunity to show what a different opinion "Rome" had of them only a year ago. But let us go on with our quotation:

"Did you happen not to agree with the editor of one of these papers, he at once dipped his pen in vitriol and branded you for life. If you were doubtful on the subject, say, of woman suffrage, he called you (it might be) an 'Episcopalist'; were you not quite explicit in repeating after him his own special formulary about the extent and significance of dogma, why then you were a 'Minimizer'; had you (in the excellent company of numerous bishops) leanings to trades' unions not confined to Catholics—if you had, you were fallen from the grace of divine truth and become (*pace* the bishops and the Pope himself)—what? that hideous creature, a 'Bachemist'; you might think that it was not a Christian thing to bait Jews—that was a very bad sign, and even popes like Boniface VIII. and Clement XIV. and a score of others had to be excused and explained away for their misguided sympathy for the suffering people of Israel; did you write a book condemned by the Index, and loyally submit—no matter, the mark of the Beast was stamped upon you; if you wore even

a necktie that the Editor did not like you were liable to find yourself in the dock as a 'Modernizer.'

"One week the attack was made on a layman grown white in the service of the Church, the next it was some society of Catholics working strenuously for the cause of religion, the next bishops and even Cardinals felt the assassin's steel, the next it was the turn of the great Company which has been such a mighty bulwark of the Papacy and of Catholic truth for the last 400 years. Nobody and nothing was safe from assault—overt or covert—for all the while a deluge of secret delations, also, was going on. It was a veritable Reign of Terror, and the only escape from it was to hand in your submission to the Editor and to proclaim yourself an 'Integralist.' When you had done that he gave you a little badge and you were all right. And the oddest thing of all was that the Editor had hardly any readers. He was continually proclaiming himself to be a voice crying in the wilderness. The whole world had gone wrong except himself and two or three others; he admitted that the Pope (properly interpreted, *s'intende*) had managed to find the straight path, but the bishops—*ai! ai!* the bishops were sometimes queer people, very queer people indeed.... The Editor knew all about bishops—in fact, he knew all about everything. A Scholar went out to the Orient and spent his whole life there laboriously digging up facts, and then he came home and put them all into a pamphlet, and he was walking along modestly pleased with himself when the Editor spied him, and then the Editor lifted his bludgeon and the poor Scholar was as dead as a door nail—for the Editor does not have to go to the Orient for new facts; he gets them all out of his own amazing head.

"The 'Labaro' was not the worst of these papers, but it was one of them, and now it has shared the fate of most of the others. For (strange fatality!) they have been dying like flies in Winter during the last few months. Only one of them is left in Germany, only one in France, only one in Italy—and even these are dead, for their sting (the really vital thing in them) has been extracted."

This picture of dissension, unrest and intolerance within the Church, which is popularly supposed to be such a model of "unity," could scarcely be more appalling. If, instead of being drawn by the organ of the Vatican, it had been drawn by "The Menace," there is no doubt but that the valiant army of the Knights of Columbus would raise a louder outcry than ever. Still, this description gives only a pale idea of what was the actual state of affairs among the monastic orders when I separated myself from them—a state brought about largely by Cardinal Vives.

"Rome" does not mention names, but it is easy for us to see who the persons are in the cases the editor refers to, and we shall hope to give our readers the opportunity of becoming acquainted with them.

Now, my dear Cardinal, the internal state of the Church in this country is even worse than what it is abroad, as I purpose

to show. So either you will have to change your policy, or incur the displeasure of the pope. I should not be greatly surprised to see the Knights of Columbus excommunicated and disowned by the pope, just as the Templars were; their policy is ridiculous and will be disastrous. You are the man called upon to refrain their ardor, if you but knew it.

May the Lord open your eyes and give you grace to confess that those who are led by the changeful and contradictory policies of the Vatican cannot follow the straight and narrow path marked out by our Lord Jesus Christ.

MANUEL FERRANDO.

LETTER TO DR. LYMAN ABBOTT

The following is a copy of a letter sent to the Rev. Dr. Lyman Abbott, last month, by the writer:

Rev. Lyman Abbott, D.D.

Dear Sir:—Permit me to entreat you not to pass another birthday without renouncing your truckling to Cardinal Gibbons and to papal ecclesiasticism.

When "The Outlook" of June 17, 1911, commended the "official ministry" of Cardinal Gibbons as "wholly for the best things" you thereby, as its responsible editor, commended his curse—his damnation to hell—of our Catholic neighbors who challenge the pope's supreme authority over them in matters of faith and morals—such matters as marriage, education, justice, social organizations, the ballot, legislation, literature, freedom of the press, freedom of speech and freedom of worship. Your broad commendation also embraced his threatening Catholics with hell who refuse to give money to him and to other priests, high and low. Your broad commendation also included Gibbons' curse of our Catholic fellow-citizens who venture to use and honor our laws and institutions—dare to be thoroughly loyal to our country.

When you affirmed that "the same benignity characterized" Phillips Brooks and Pope Pius X. ("Outlook," August 29, 1914), you falsely praised Pius and libeled Brooks. When did the benignity of Pius X. ever open the door of Heaven to dying Catholic unrepentant of being married by some one not a priest?

Unrepentant of sending a child to our schools contrary to a bishop's order? Unrepentant of interpreting the Bible contrary to "the fathers"? Unrepentant of exercising the religious liberty guaranteed by our Constitution and joining the Church of his choice? When did Phillips Brooks ever blacken his heart by damning an American citizen to hell for thus using and honoring our sacred institutions and laws?

When you said in "The Outlook" of November 4, 1911, that the Catholic Church ministers to "the higher life of its own members" and promotes the social welfare of the entire community," you helped cover a mob of fierce and monstrous wolves with the pelts of sheep—you helped veil ecclesiastical treason to our country and deceive the Catholic laity. The very breath of Catholic higher life reprobates, criminales and penalizes the sovereignty of the American people; reprobates, criminales and penalizes their jurisdiction over faith and morals and their institutions in the realm of faith and morals. If the papal priests minister to the higher life of the Catholic laity by damning them to hell for reading the Protestant Bible and for using our schools and other institutions, then you and other non-Catholics minister to the lower life of Catholics—minister to their temptation and damnation—and promote the injury of the entire community by extolling the Protestant Bible and by defending the public schools and other institutions. If our Bible and our schools and other institutions are heaven-cursed portals to hell to Catholics they are portals to hell to other Americans. When this appalling view—this leading precept of Catholic churches and schools—this leading principle of your higher Catholic life—is accepted by Americans under specious commendations like yours of the Catholic Church—then, alas! Dr. Abbott—then comes the end of our free government, the end of a government by the people and for the people!

Dr. Abbott, you are the sage and the summit beacon of American editors. Friday, December 18th, is your seventy-ninth birthday. I beseech you not to let the sun set on that day without telling your countrymen the truth about the ministration of Cardinal Gibbons and of the Catholic Church.

Faternally,

Waterloo, N. H., Dec. 15, 1914.

CHARLES EATON.

HOW A ROMAN CATHOLIC PRIEST WAS LED TO CHRIST

The following is a faithful translation of the account of the conversion of a Roman Catholic priest named Manuel Francisco Pessoa da Luz.

I have known him for nearly two years, and am glad to be able to testify that I have no doubt whatever of the reality of his conversion to Christ.

I am responsible for the work which he mentions as being carried on in the hall situated in the Travessa de Santa Catharina, Lisbon, Portugal, and he is a recognized member of the congregation meeting there; he still continues to gain his living by private teaching.

On January 25th of this year (1914) it was announced in the two principal Lisbon papers that he would publicly give his testimony of how he was led to Christ, and I was so deeply interested in what he said that I asked him to give me in writing the leading points of his address that I might give publicity to them in the hope that they might prove helpful to others. He readily consented, and the following account is the result:

I will gladly answer inquiries or give further information if required.

CHARLES A. SWAN,
Travessa de Santa Catharina 7,
Lisbon, Portugal.

"I do not propose to write an autobiography, but only to sketch roughly that which I think may interest many who, anxious to know the Truth, are experiencing 'fightings within,' with no definite results, owing to their possessing no solid basis on which they can rest with security so as to attain to certainty and truth.

"May God, the source of all light, the author and dispenser of all grace, grant that this short account may bring to the hearts of many afflicted ones the consolation and peace which only He can give.

"Belonging to a family in which, by tradition and con-

viction, religious ideas were deeply rooted; and having received my early education in a college of the Benedictine friars (Collegio de Couto de Cucujaes, Concelho de Oliveira d'Azemeis), I was destined to an ecclesiastical career, and had to go through a theological course of study according to the rules determined by the celebrated Council of Trent. My spirit has therefore been necessarily made to feel again and again these numerous and prolonged influences.

"But I ought to say, in honor of the Truth, that the belief which had been handed down to me, whether by domestic education or college teaching, was gradually being undermined as I advanced in my studies; nor did my teachers during my theological course succeed in establishing on solid bases the doctrine professed by the Roman Catholic Church.

"Nevertheless, having concluded my studies, I was ordained a priest of the 'Church,' and during thirteen years I exercised priestly functions not only in Portuguese Africa (Angola), but also in the metropolis.

"I engaged in this ministry as if it were a profession; conviction was not my guide; it was only a passing interest, though never avarice.

"Various circumstances, which would take too long to enumerate, resulted in my being appointed professor of theology in the College of Foreign Missions, an institution maintained by the State for the preparation of missionaries to work in Portuguese colonies. Among other appointments there fell to me that of the 'chair' of ecclesiastical history, to the study of which I owe precious discoveries of the greatest importance, discoveries which otherwise I should never have made, principally those which refer to the great religious movement known as the Reformation. I was led to attribute to this movement the recurring need of the Roman Church to fabricate and define new dogmas in order to be able to maintain its unenviable position.

"These modifications and variations led me to compare the constitution and social mechanism of the Roman Church with those of other religious bodies, and as in these latter

so I found in her the same, if not a greater measure, of pride and ambition of power. I saw in her a human society which, like any other, manifested the same defects and the same vices—deplorable consequences of shameless strifes resulting from the conflict of unsubdued passions, which separate, divide and alienate men from each other.

"The result of these observations was this: *'God permits these irregularities, but He cannot possibly approve of them and much less countenance or direct them.'*

"Thus was given the first blow to the pretended infallibility of the pope and to his claim to be the direct and visible representative of Christ. This conviction once shaken, all the doctrinal construction of the Roman Church collapsed.

"The growing repugnance to belief in the dogmas imposed by the pretended and abusive authority of the Church, led me gradually to abandon the practise of religious acts, until at last I gave up completely all ceremonial observances. I asked to be exonerated from my position as professor of theology, and gave myself to private teaching.

"I now spent a short period endeavoring to forget God, as though He did not exist, but, wounded by deep sorrows, I occupied myself with the reading of passages of the Bible, and I confess that this reading had the effect of taking my mind off the troubles through which I was passing.

"I read consecutively through the whole of the Old and New Testaments. Meditation on the history of Jesus Christ; the recognition of the necessity of His coming to restore fallen man; the reviewing of twenty centuries of history, inexplicable apart from the powerful influence of Christianity; the unequivocal testimony of historians, sacred and profane, Christians and Jews, revived within me faith in the Lord Jesus Christ, but *in Him alone*.

"Sometime afterward I saw in the window of a house situated in the Travessa de Santa Catherina, Lisbon, where a Christian congregation meets, a notice of the days and hours of their meetings, and stating that they were for the public. It was difficult for me to bring myself to decide to attend these meetings, owing to the fact that they were de-

scribed as 'Protestant,' for, in my own mind, I had included Catholics and Protestants in the same category. After some hesitation I resolved to attend one of the meetings, as I felt it was not right for me to judge the doctrines there expounded without hearing them. At first I maintained an attitude of reserve and distrust which, however, became gradually modified as I heard the simple, clear and unpretentious exposition of the eternal truths which God has deigned to reveal to men, and which are contained in the Gospel of our Lord Jesus Christ. The conviction that there was no sectarian spirit in this group of believers and the affectionate intercourse that I found among them, produced in me the desire to become associated with those who, with such simplicity and sincerity, had revived the primitive purity of Christian belief exactly as it is described in Acts 2: 41, 42.

"Before concluding, I think I ought to describe my spiritual condition during the period after I abandoned the practices of the Roman Church until I decided to live according to the truths of the Gospel.

"It would be difficult—nay, even impossible—for me to describe the great struggle which took place within me at that time, but I well remember those moments when my soul perceived that the support upon which, until that time, I had rested, were mere illusions—moments in which I began to feel that the value of traditional opinions which I had with confidence adopted was *nil*. I well remember that terrible moment in which I, a prisoner of horrible uncertainty, asked myself if there were anything true in all the earth.

"This terrible experience, which is only known to him who has with bitter sorrow gone through it, shows us life without any attractions, and even convinces us that virtue itself is a word without signification; that the grave is the end of everything, and that heaven is an empty space from which God has disappeared.

"I only know one way in which we may escape from this horrible agony in which all is involved in cruel uncertainty: it is to hold firmly to that which is incontestable. In the

darkest hour through which the human soul assaulted by doubt may pass, how good it is that something that can be called certain still exists. Supposing that God Himself does not exist, and that there is not even a future life, even then it is preferable to be generous rather than egoistic; it is better to be chaste rather than impure; to be sincere than unfaithful; and it is more worthy to be courageous than cowardly.

"Happy the one who in the darkest tempests of the soul knows how to hold firmly to these salutary principles! A thousand times happy, because the dark night of awful doubt in which he is found must give place to the pure and brilliant light of Truth! A thousand times happy because, having passed through this hour of indescribable agony he finds himself firm upon the Rock, the waves quiet at his feet, the last cloud of doubt disappearing from his sky, possessing a living faith, a firm hope and an intelligent confidence—not a blind and traditional confidence, but a real confidence, resulting from labor—a confidence which neither earth nor hell will ever be able to shake!

"I have known this tremendous crisis. Emerging from conventional orthodoxy I submitted my religious opinions to a new and minute examination. This examination resulted in my being led to the true knowledge of the eternal verities which God, in His infinite mercy, deigned to reveal to me. *I studied, searched, meditated and prayed.* Behold here the secret of the transformation which brought to my soul consolation and peace proceeding from the certainty of my justification through the most precious blood of the Lord Jesus, who died for me that I might live eternally. Therefore 'I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.' (Rom. 1: 16.)

"In conclusion I ought to say that I did not abandon Romanism to embrace Protestantism. I have no sympathy with conventional denominations which only result in separation and discord among those who ought to live united by the bonds of faith—one and undivided in Christ.

"I am simply a Christian (Acts 2: 26), by the grace of God, to whom be given honor and glory forever and ever."

"SOMETHING TO DO!"

Who has not heard a child say, "Oh, I wish I had something to do!"

The Christian convert is nothing else than a child, and of all such there is none more of a child than the converted Catholic. He has accepted of the true faith as a little child, and the "wish," always more or less plaintive, is most plaintive as coming from him, from his very heart.

"Something to do!"

It is a healthful, promising sign. Its absence might provoke an interrogation point to put itself forward and affix itself to the fact of the convert's conversion. If a convert is content to enjoy his new condition without exercising anxiety or zeal for others, he is, at the very least, selfish. Converted from a false faith, or from a faithlessness due to that faith, it should be the most natural thing in his life for him to realize that faith, without work for the Master, is, if not dead, at any rate moribund. Rescued and brought into the enjoyment of a bright, new life, he knows full well that there are others who are out of tune with Romanism, and in his wholesomeness of faith the "wish" comes forth—"Something to do!"

As a rule, the converted Catholic is second to none as a worker. No sooner does he come into the new enjoyment than he is interested to have it shared by others. His heart goes out for his own, for those who are yet in the condition from which he has fled. He may be worth while as a worker for and with others, but his predisposition is positive. I have found that while converted Catholics may make good teachers in Bible-school, and show ardor in rescue work, Chinese teaching and temperance advocacy, they are most at home in work among Catholics, and particularly those who are nominally Catholic. He knows by his own experience "the rock from which he was hewed," the discordant life of weary years, and his one impelling idea and enterprise is to lead them to the enjoyment with which he is delighted. That is his proper place. It is there that he must look for success. In other fields he is liable to rebuffs. "See here, O'Neill," said a Connecticut farmer to a converted Catholic, "you can't convert me! I can't be re-formed, for I was never yet

de-formed!" O'Neill, relating the incident, said, "He is more than half right. It is the deformed to which it is my duty to go." The "deformed!" But isn't that quite correct? What else are those to whom his service is due?

But in choosing "something to do," one must not be silly and foolish. It may not be inane, but it is irrational to at once proceed to try to convert any one of the cardinals, or, for that matter, the parish priest or a sister. While nothing is impossible with God, it is not always the part of wisdom to attempt the preposterous. There is work to do that is nearer at hand. On the same score, it is not always best to jump *in medias res* at the outset, and to attack the zealous Catholics. Not but what they should be converted, but it is indiscreet to rush at Pat and Vic and tell them they are dead wrong, and must become Protestants. It is the better policy to discover your zeal to those who are indifferent, nominally Catholic, but suffering from an indisposition to the faith of Rome.

But it may be said, "We want to go at the root of the disease! On to Rome!" That is commendable, but let's have it in the Lord's way. He pities Rome, and has mercy on Italy. It is His will that Italy be evangelized, and—praise be His name!—He will do it. Do you realize His plan, His Providence? Every year a quarter of a million Italians come to our shores. It is the "immigrant question." Why are they here? Because it is His will and purpose. He brings them that they may be led to a knowledge of saving grace, for themselves and—for Italy. Comparatively few approach the ordinances. Readily led to Christ—as the success of nearly 500 Italian Protestant missions in America prove—these are choice kind of converted Catholics. Their first thought is for the friends and relatives who are still out of Christ, and from the hour of conversion the persistent, uppermost thought is to gain them to share their hope. To this end the convert is a home missionary at once among his friends here and a foreign missionary—missionary to Italy—gladly and zealously. These Italians are patriotic. They plan to return to Italy as soon as they "make money," and return with the Gospel in their hearts. They need it also in their hands. Remember, it is the policy of the Latin Church that Italy is suffering from a famine of the printed Word.

"Something to do!"

Equip the Italian Protestant with the Scriptures in his vernacular on his return to Italy, or furnish him copies to send home. God will do the rest. Italy needs the open Bible. By these returning missionaries the Gospel is being carried to Italy, where the existing Protestant churches are being invigorated by it, and where new missions and churches are being established. Ah, my dear converted Catholic, you who pray for the reformation of the deformed Romanism, here is "something to do!" Do your utmost to put the Gospel into Italy, and remember that Rome is in Italy, and that even when He has scourged her, our Lord has never ceased to love and pity Italy.

Hartford, Conn.

W. H. MORSE.

MAKING AMERICA ROMAN CATHOLIC

The following free advertisement of a Roman Catholic proselyting campaign is taken from "The New York Times" of January 25th:

BIG CATHOLIC CRUSADE.

KNIGHTS OF COLUMBUS ASKED TO BRING NON-CATHOLICS TO LECTURES.

Three thousand Knights of Columbus gathered at a special service in the Church of St. Paul the Apostle, Sixtieth Street and Columbus Avenue, yesterday afternoon to hear Fathers Conway and Gillies talk on Church doctrine.

Each knight was asked to bring a non-Catholic friend to a non-Catholic series of lectures which the Paulist Fathers are to deliver at the church, beginning January 31st. The lectures will be given every weekday evening, beginning at 8 o'clock, except Saturday, for two consecutive weeks. Two lectures will be given, one at 11 a. m., and the other at 8 p. m., on Sunday, January 31st, February 7th and February 14th.

Father Conway dwelt on the labors of Father Isaac Hecker, founder of the Paulist Order, to bring non-Catholics into the Catholic Church, and his vigorous work to that end in this city.

Father Gillies said that the Knights of Columbus were now embarking on the "stupendous task of making America predominantly Catholic."

We announced this course of anti-Protestant lectures at Christ's Mission at our service on January 24th, and read the list of subjects. Some of the congregation will go to hear what the Paulists have to say.

We do not think the Paulists would dare to announce the services at Christ's Mission from their altar or pulpit. They are only around the corner from us, and if some of their people should come to hear us they might not return.

Two and a half years ago one of these Paulist Fathers called

upon one of the clergy of Christ's Mission and had a two-hour conversation with him. He was a man of high culture who had long been doing his own thinking. It was a most interesting interview. Six months later that Paulist Father became the rector of a Protestant Episcopal Church in New York. It's common report in his old neighborhood that he is in an insane asylum. A Roman Catholic woman came into our office on one occasion and solemnly assured me that such was the case; but she declined my invitation to go to hear him preach in his own Protestant church on the following Sunday. Father Walsh, formerly of the Paulist Fathers, is still rector of St. Mary's Protestant Episcopal Church, at 143d Street and Alexander Avenue, Bronx, New York City, and is not and never has been in any insane asylum. Within about eight years, we are informed, five of these Paulist Fathers have abandoned the Roman Church. Why? The answer is simple. Their mission is to proselyte Protestants. In order to do this they must study Protestant doctrine. Such study forces them to think for themselves, and so they discover the truth. We expect Father Gillies and Father Conway to some day follow Father Walsh.

"THE MOTHER OF GOD"

It is hardly interesting to announce their whole course of lectures. One title, however, commands attention.

On Sunday, February 14th, at 11 a. m., their subject will be "The Mother of God."

That title alone proclaims their religion as non-Christian. If God has a mother, God is not God. There cannot be a God having a mother. A mother is a producer of that of which she is mother. God is not produced. Perhaps Father Gillies, who is an intelligent man, will explain how God, the Author of all being, can be produced by a mother of whom He must be the Author? Can the produced produce his producer? This title is a blasphemy. The fact is they have substituted for God, who lovingly calls Himself our Father, a woman, whom they call "our mother." Like many of the ancient heathen, they prefer a woman God. And so they have made themselves a goddess and have set up her image in the temple where God should dwell.

W. R. COLLINS.

A CHALLENGE TO THE COMMISSION OF RELIGIOUS PREJUDICE

The following letter was mailed to "The New York Times" on January 11, 1915. So far we have not seen it in print. The "Times" publishes Roman Catholic statements, like that to which this letter refers, statements prejudicial against Protestantism, but seems unwilling to publish anything in the nature of a reply or even such an eminently fair challenge as that proposed by this correspondent.

We gladly give the letter space and we heartily support its challenge:

"Jan. 11, 1915.

"To the Editor of 'The New York Times:'

"Dear Sir: I read with great interest the statement given out by the Rev. J. J. Wynne, editor of the Catholic Encyclopedia, in this morning's 'Times.' I heartily agree with Father Wynne, as must every fair-minded person. Any publication that contains lies and is published for the purpose of slandering any public institution or religious body should be immediately suppressed and the editors or writers thereof punished to the full extent of the law. Surely there is a law by which such people can be brought to trial. I am sure all fair-minded people of every creed will join with the Commission of Religious Prejudice and demand that these publications and organizations give reasons for their existence and prove the truth of their statements, or take the consequences.

"I know of one place in New York City, called Christ's Mission, where publications antagonistic to the Catholic Church are issued and where books which contain almost incredible exposures of the Catholic Church are sold. There is one book especially damning, by J. J. Crowley. The Mission is supposed to be primarily a refuge for ex-Catholic priests. Next Sunday I believe a man from the Savonarola Mission, a similar refuge in Rome, is to speak at the service of Christ's Mission. The Knights of Columbus should send a delegation to this meeting, and, if any false statements are made, have the speaker arrested. Why not investigate this Mission and the publications it issues,

and if it is carrying on a business nefarious in the eyes of the law, have it suppressed?

"The Menace Publication Company also publishes the most incriminating literature concerning the Roman Church. The commission should prove the falseness of the matter in these publications, if it is false, and have the offenders punished.

"I am a firm advocate of a free press, but I cannot understand how publications that are founded with the purpose of circulating lies about any body of people are allowed to exist. The truth should never be suppressed, but lies are an abomination in the sight of all.

"MRS. FREDERICK NOWLAN,

"547 W. 123d St.

"P. S.—I shall appreciate it if you will publish this in your columns."

The Prison of the Poor Pope

To describe the prison of the pope, called the Vatican, would require more than one long chapter. Its riches are almost beyond description. The following items will be of interest:

It has 1,100 rooms, besides halls, chapels, saloons and private apartments. The gallery of the library is 1,020 feet long. There are twenty courts, eight grand staircases and 200 private ones.

The men employed for the pope's service, not counting secretaries, clerks, etc., employed in the different offices are: Twenty majordomos, 190 prelates, 172 private supernumerary chamberlains, 120 private chamberlains of the "Cape and Sword," 30 officers of the Noble Guard, 60 soldiers of the Noble Guard, 70 honorary chamberlains, 14 officers of the Swiss and Palatine Guards, 7 honorary chaplains, 20 private secretaries, 10 regular stewards, equerries, etc., 50 ushers and supernumeraries, total 1,160—all paid out of Peter's Pence.

Christ's Mission

The services at Christ's Mission are held regularly every Sunday afternoon at 3.30 o'clock and are well attended. Many visitors come from long distances. Bishop Ferrando lectures

every Sunday on Christian doctrine as opposed to Roman error. During the past few months he has spoken on such subjects as the Confessional, Monastic Life, Indulgences, Roman Monastic Orders, The Divisions in the Roman Church Compared with the Divisions in the Protestant Church, Unity, etc. Many former Romanists attend the services and speak after the lecture, giving testimony to their joy in their deliverance from Roman bondage. Here, too, may be found many former priests. Six of them were present at the service two weeks ago. On January 17th the address was made by the Rev'd Nathaniel Walling Clark, D.D., chairman of Savonarola Mission in Rome, Italy. Savonarola Mission serves the same purpose in Italy that Christ's Mission serves in America. The congregation attending to hear Dr. Clark crowded our chapel, showing deep interest in the work. The offering taken was given to Savonarola Mission.

Christ's Mission is greatly in need of financial help this Winter. The war has reduced the incomes of some of our friends, who must reduce the size of their gifts. Other friends must come to the rescue, or the Lord's work must suffer. We did a large work last year, but this year we must curtail unless the Lord sends us the means through His friends and ours. Any response to this appeal will be gladly welcomed if it be only a matter of cents. A contribution of only fifty cents from every reader of this magazine would give substantial help to our work and would carry it safely through this crisis.

FORM OF BEQUEST

I give, devise and bequeath to Christ's Mission, New York, a corporation organized and existing under and pursuant to the Religious Corporations Law of the State of New York, and now located at No. 331 West 57th Street, in the city, county and State of New York

(Specify Here the Property)

to be applied to the uses and purposes of the said Mission, in such manner as the Board of Trustees thereof shall, in their discretion, determine.